

Chapter 9

MINISTRY TO THE DEMONIZED

Linda was desperate. She said, "Yes, I have nightmares. Actually, I feel that my whole life is a nightmare. I know the Bible says, 'Fear has torment.' That is the way I feel, like I'm being tormented."

"When did you start having this fear?," I asked her.

"As long as I can remember," she said, "and the older I get the worse it gets. It's ruining my life."

"Have you ever been ministered to?" I asked.

She replied, "Oh, yes, many times. I've been to counselors, and I even went to a psychiatrist after a pastor told me that I should. But he didn't help me, and I couldn't afford to go for long."

I asked if anyone else in her family had this problem. She said, "My mother has been fearful all of her life, and her mother, my grandmother."

After more questions about her life history, our team led her through the steps of forgiving her mother and father, repenting of her judgments against them, dealing with curses that had been spoken against her and that she had spoken against anyone, including God and herself. We led her to break all generational curses over her life. Then we led her to renounce the devil and spirits of fear, timidity, anxiety, self condemnation, etc., and to command them to come out.

A whiny voice that sounded different than Linda came out of her mouth.

"Can I go into Naomi?"

I was surprised and asked her, "Who is Naomi?"

"Oh, my!" she said, "Naomi is my niece, and she is 7 months pregnant!"

I said to the familial spirit (family spirit) that was faced with being expelled from its residence in Linda by the authority of Christ (and which apparently did not have the freedom or the right to simply change "houses" without permission), "NO! you may not go into Naomi or into Naomi's baby that she is carrying! You spirit of fear, leave now by the authority of Jesus Christ and go where the Lord Jesus sends you!"

Linda was very quiet. There was no indication that anything was happening. Then she started weeping. "It's gone!" she said, "I felt it come up from deep inside and I feel different. I don't feel that knot of fear in the pit of my stomach that I have always had. I feel free!"

We instructed her that the spirit of fear would probably try to return, and that whenever she felt a flash of fear to recognize that it was from the enemy and to immediately resist it, using the name and authority of the Lord.

FOUNDATION AND BASIC GUIDELINES

This ministry of casting out demons raises many concerns and misconceptions. Some people, for example, think that to study this subject is to glorify the devil. This is not true. A close study of the Scriptures reveals that the expulsion of demons is, except for teaching and preaching, the most commonly reported activity of Jesus. Over 25% of the chapters in Matthew, Mark and Luke (18 out of 68 chapters) contain teachings by Jesus about Satan and the demonic or demonstrate Jesus confronting and casting out demons. Basically, Jesus' ministry consisted of three things: preaching the gospel, healing the sick, and casting out demons.

- *"And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them."*¹ Frequently in Scripture, when Jesus cast demons out of someone it is simply reported by the words, "He healed them," or "They were healed."²
- He authorized His 12 disciples to do this same work: *"Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons."*³
- He authorized the 70 to do the same work of preaching the Gospel, healing the sick, and casting out demons.⁴
- In Luke 10:2 and in John 14:12 Jesus authorized all believers to do this same work He was doing, and the risen Christ authorized all of His followers to do the same: *"Go into all the world and preach the gospel...these signs will follow those who believe: In my name they will cast out demons...they will lay hands on the sick and they will recover."*⁵
- In 1 Corinthians 12, He gave gifts to the church so they could accomplish this purpose.
- In Acts we see that the early church immediately began to do the works of Jesus: *"Also, a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed."*⁶ *"And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ."*⁷
- Repeatedly, the Book of Acts reports the supernatural works of the followers of Jesus - and these are the events the Holy Spirit considered so significant that they should be included in the history of the early church. These events included healings, raising people from the dead, and casting out demons.⁸

It is interesting to note that the word for demons is not in the Old Testament. The word *Satan* is used only in the Book of Job and four other times in the Old Testament. The word *devil* is not in the Old Testament; it is a Greek word. Old Testament teaching about the devil is very obscure and metaphorical. For instance, in the Garden of Eden he is represented by the serpent, by the king of Tyre in Ezekiel 28, and by the king of Babylon in Isaiah 14.

But when Jesus came on the scene, immediately the devil and his demons were exposed. The first time Christ preached in the synagogue in Nazareth a demonized man was suddenly exposed, the demon recognized Jesus, and Jesus cast the demon out of him.⁹ Jesus teaches more about the devil and about demons than anybody else in the Bible! When Christ came, He came as a light into the darkness and exposed the darkness.

The western humanistic worldview, which unfortunately has become so much a part of the church, views the devil as a myth and a metaphor rather than as he is revealed in Scripture. Through psychology, we now “know” that evil behavior is the result of psychosis, mental illness, or societal conditions. The liberal church agrees with this understanding. Conservative churches may say they don't agree with the liberals, but they largely ignore the subject of the literal devil or have developed a theology that implies that demonization stopped at the time of Jesus. These leaders don't teach their people about the reality of demons and how to cast them out, so they leave their people vulnerable to victimization.

God tells us to resist the devil, not to ignore him. We are not glorifying the devil by teaching what the Bible reveals about him and instructing Christians how to free his victims of affliction, torment, and bondage. However, we also should not adopt the attitude of being "demon seekers." As John Wimber¹⁰ said, "God should be our preoccupation and our new nature in Christ our focus. If demons are present then we should deal with them. Above all, we should be compassionate when healing the demonized, protecting their dignity, their confidentiality, their reputation, and their physical safety."

Clearly, Christ commissioned His disciples to do the ministry He modeled of casting out demons. Obviously, the early church accepted and followed His commission in this area. Why then is there such widespread disbelief and abandonment of this commission by the church in our day? I believe because of the following misconceptions:

1. As mentioned above, the western, humanistic worldview has become a part of the unexamined way Christians view reality.
2. Much fear surrounds this topic, partly because of the silence of the church and partly because of its sensationalism by popular entertainment, for example, by the movie The Exorcist. When I was a boy I remember my mother whispering to someone that a neighbor had "C.A." Cancer evoked such fear and horror that the word was not spoken out loud in polite society. That is the way many Christians think about demonization in our day.
3. Demonization has been a way that some people have sought to evade personal responsibility: "The devil made me do it." Eve tried this excuse in Genesis 3:13 and the Lord did not accept it.
4. Many people think that saying a person may have a demon is the same as saying he or she is evil. It is saying no such thing! While it is certainly true that demons can and do invade people when they practice sins, including notably evil people such as professional criminals, serial murderers, and pedophiles, it is also true that many innocent people are demonized. Just as a "crack baby" can be born addicted to cocaine because of the addictions of its mother, so a baby can be born demonized because of generational sins and curses. Satan invades people who are vulnerable. An example in Scripture of an innocent person who was demonized was the "epileptic" boy in Mark 9:14 who had a deaf and dumb spirit.
5. There seems to be a widespread belief in the church that the gospel has superseded and replaced any need to deal with the devil, and especially with demons. One popular author who has a very effective teaching and counseling ministry states emphatically that in our dispensation "truth" has displaced "power" as a way of ministry. But, if this is true, why didn't Jesus simply send out His disciples to preach the gospel instead of also authorizing them to heal the sick and to cast out demons?¹¹ The Great Commission extends this authority beyond Jesus' time on earth.¹²
6. There also seems to be a tendency in the church to think of Paul's epistles as having superseded Christ's teachings in a number of areas, including casting out demons, but I think Paul would be horrified by this. Paul said in 1 Timothy 6:3-4, "*If anyone...does not consent to...the words of our Lord Jesus Christ...he is proud, knowing nothing...*"
7. There is confusion caused by the poor translation of the Greek word, *daimonizomai*, to "demon possessed." This Greek word does not connote possession - and in fact there is no place in the New Testament where the words "demon possessed" or "possessed by demons (or) the devil" are used. The word *daimonizomai*, is better translated "demonized." Also used in the New Testament is the phrase *echein daimonion*, "to have a demon", "to have a spirit," or "to have an unclean spirit."

Can A Christian Be Demonized?

WHAT DOES SCRIPTURE EXPLICITLY SAY ABOUT THIS QUESTION?

1. In Healing Through Deliverance, Peter Horrobin says: "This whole issue cannot be discussed at the level of finding proof texts to justify one's viewpoint. You cannot come up with any text which (convincingly) wins the point for either side of the discussion. Neither can you find a text that proves one way or the other that Christians can get cancer. Experience, however, indicates very strongly that Christians can, and do, get cancer. Since the consequences of the fall were dealt with at the cross, if one concludes that Christians must be free from all demons, one also has to conclude that Christians should be free from all sickness. Obviously, this conclusion is but vain imagination. We have the ministry of Jesus to demonstrate that much sickness can be a direct consequence of the presence of demons. Also, the experience of thousands (of us who minister) is that Christians can be demonized, therefore any theological position that does not allow for this possibility must be suspect."¹³
2. Some say that the Holy Spirit and an unclean demonic spirit cannot live within a person at the same time. Does the Holy Spirit refuse to live in an unclean vessel? One Scripture disproves that contention. King David, God's chosen man, committed adultery and murder and then lived with Bathsheba for a year or so before he was confronted by the prophet Nathan. Psalm 51 records his prayer of repentance and brokenness: *"Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation."*¹⁴ God removed His joy but never removed His Holy Spirit from David. David would not have been able to repent unless the Holy Spirit had been within him, prompting and convicting him.
3. John Eckhardt¹⁵ reflects upon the biblical account of Jesus going into the temple and cleansing it of thieves and money changers.¹⁶ The Greek word used for "drove out" in this account is *ekballo*, which means "to expel or drive out." The same word is used in Mk. 16:17: "In My (Jesus') name they will cast out demons." According to the Bible, God's children are the temple of the Spirit of God.¹⁷ The Old Testament temple is a type or representation of who we are as His temple today. The Old Testament temple had three parts: (a) the outer court, (b) the holy place, and (c) the holy of holies. The "presence" of God was in the holy of holies. This part represents our spirits. But when Jesus went into the temple to drive out the thieves and money changers, He did not go into the holy of holies. He went into the outer court where those evil doers were carrying out their transactions; similarly, demonic squatters may have invaded our outer courts (bodies or souls). Even though they cannot enter the holy of holies (our spirits) they can cause much mischief in the outer courts, and Christ wants them expelled.
4. Some believe that Christians never need to be ministered to for demonization because they assume Christians cannot be demonized. But, as many of those who regularly minister in this area have pointed out, the truth is that this ministry is not for unbelievers. Unsaved people

cannot maintain their freedom from demons, but would be subject to receiving seven times as many demons as they had before their deliverance.¹⁸ The ministry of deliverance is the covenant right of believers. The story of the Syrophenician woman in Mark 7:25-30 makes this clear. When this woman begged Jesus to deliver her daughter from an unclean spirit, Jesus said, *"Let the children be filled first, for it is not good to take the children's bread and throw it to the little dogs."* Jesus stated clearly in this passage that deliverance is "the children's bread," which signifies that it belongs to His covenant people. Those outside the covenant may receive this ministry based on God's mercy, but deliverance is meant for those who have a covenant with God.

WHAT HAS BEEN THE EXPERIENCE OF THOSE WHO MINISTER DELIVERANCE?

Dr. Ed Murphy was a professor in a conservative seminary that was not charismatic in doctrine. He left the seminary and served for a period of time on the mission field in Africa with his family. At times he was unable to help people who had deep spiritual problems, and he never understood why. When he got back to the United States, he resumed his job of teaching. His wife frantically called him one day and said that their daughter needed his help immediately. He rushed home and found that his 15 year old daughter, who was a deeply committed Christian and had been on the mission field with them, was obviously having a demonic manifestation. When he looked at her, he saw something, or someone, that was not her looking back at him from her eyes. He knew instinctively that it was a demon. He instantly felt that he was in a quandary because his doctrine, his theology, told him that she could not be demonized because she was a Christian, and he had been teaching this point of view for many years. So he had a momentary inner wrestling match between his theology and the need of his daughter. Finally, his daughter's need prevailed, and, doing all that he knew to do, he bound that demon and commanded it to come out of her. It came out with an obvious manifestation, leaving her free. He subsequently learned that his daughter had recently been influenced by an older girl who enticed her with the occult realm. This experimentation opened the door to demonic infestation. (Dr. Murphy's website is: NelsonMinSvs.com)

Needless to say, Dr. Murphy changed his theology. He started reading the Bible with new eyes and discovered the theology he had accepted without question should have been questioned because it was not Scriptural. It simply could not be found in the New Testament. His new understanding is reflected in the following quotation from one of his teaching tapes: "The doctrine that Christians cannot have a demon is a false doctrine based on the traditions of men, and it is not Scriptural. The doctrine that says since the Holy Spirit lives within a Christian a demon cannot also live there is an assumption not supported by the Bible or human experience. A comparable assumption would be that since the Holy

Spirit lives within a Christian sin cannot also live there; therefore, a Christian cannot sin."

As he started studying the Scriptures with regard to this subject, God started bringing other Christians from the conservative wing of the church who needed deliverance from demons and who had never received help in their churches. God then led him to develop a ministry teaching on this subject in conservative churches and Bible churches. He still had not had "the baptism of the Holy Spirit" as understood by Pentecostal theology. He did not speak in tongues, but he casts out demons and led many of his brethren to change their doctrine. Many other Christian leaders have changed their doctrine on this point because their theology simply did not line up with experience and with the reality of the Scriptures. I am convinced that those parts of the church that ignore or resist this reality are doing a terrible disservice to God's people. My prayer is that the church's mind will be opened to the truth.

In our ministry in Mexico almost all of the people to whom we minister are already Christians. Some of them have been Christians for many years, and some are mature Christians and leaders, including pastors and missionaries. We have cast demons out of such people and brought them liberation literally hundreds of times. We always ask the people who come for ministry to tell us about their salvation experience and their walk with Christ. When we discover that someone is not a Christian, or is not sure about it, we lead them to confess Christ as their Savior before proceeding.

In one of my first pastors' seminars in Mexico City I was teaching about demonization, and as an illustration I laid my hand on the shoulder of a pastor who was sitting on the front row and quietly commanded any spirits not of God to come out. Much to my surprise, the pastor, Martin, started coughing and vomiting explosively. I proceeded to minister to Martin and found that there had been much idolatry and occultism in his family tree. When we had finished the ministry, I asked him how he felt and he said he was very dizzy. Sometimes spirits come out through the head, especially when spirits of confusion, false doctrine, and mental fantasy are involved. I laid my hands on top of his head and commanded those spirits and all dizziness to leave, and he was liberated.

God called me into this ministry in 1973. It is my observation, and an obvious one, that those who believe that Christians cannot be demonized are those who are not involved in the ministry of deliverance. Everyone with whom I have worked over the years, who is involved in the ministry of casting out demons, knows differently. Likewise, those who have a doctrine that the gift of healing is not for today, and who do not pray for the sick, rarely see anyone healed. And those who do not believe that all men are lost and need to be saved through faith in Christ do not preach salvation and do not see anyone saved.

Following a prison seminar, I ministered privately to Larry, a new Christian and a classic skinhead, with shaved head, muscles, tattoos and scars. His conscience had become very tender, and he confessed with tears to participating in racist assaults where people were killed. His background was typical of prisoners. Most prisoners have a poor relationship with their fathers. Larry's father had been alcoholic, abusive, and had bailed out when Larry was 6 years old. The stepfather who came on the scene was alcoholic, abusive, and hated Larry. After leading Larry through forgiveness, breaking ungodly soul-ties, breaking word curses and generational curses, I went after the unclean spirits that were still lurking within. I told him to take deep breaths, and as he expelled his breath, I quietly commanded unclean spirits to come out. After doing this for a few minutes, I asked him if he felt anything. "Oh, yeah! Something burning and hot came up from my stomach and left. I feel clean for the first time." In many years of following this practice, nothing awkward or disruptive has ever happened during such ministry in a prison setting. The Holy Spirit is far more sensitive to institutional requirements than I am, and He is the One empowering the ministry of setting the prisoners free.

TRAINING PEOPLE IN DELIVERANCE MINISTRY

The most effective means I know of to train people is to let them sit in and observe the process, which is the method that Jesus apparently used. I usually encourage them to be part of the ministry team, and as they grow in understanding, I turn over parts of the ministry to them while I observe and make suggestions. In the past, when I have taught on this subject I have warned people not to enter into this ministry without proper training because of the problems that can arise. I still believe that training is vitally important, but a recent teaching by Steve Thompson.¹⁹ has given me pause for thought. Please see his insights in Supplement 5.

In conclusion and most important, the ministry of casting out demons is, according to the New Testament, simply one part of normal Christian ministry. It is not extreme or bizarre, nor is it a shortcut obviating the necessity for repentance and obedience. Jesus said in Mark 16 that believers (not super saints or specially gifted people) were authorized to do this ministry. Some of the people around us are hurting terribly. They are afflicted, tormented, emotionally and physically sick, while the church (all of us) seems to be involved in a cowardly conspiracy of timidity and silence about a very clear teaching in the New Testament. Many churches boast that they are a "Bible Church" or a "New Testament Church," but they carefully ignore or explain away huge sections of the New Testament that are not politically or denominationally correct, or that make them or their tithers uncomfortable. There are three things that rob Christians of the benefits of the faith:

1. Lack of Bible knowledge: "My people are destroyed for lack of knowledge."²⁰
2. Fear of man, which is a snare.²¹
3. Tradition. Jesus told the Pharisees that they "had made God's commandments of no effect by their tradition," and then He called them "Hypocrites!"²²

- We don't have to run roughshod over the sensibilities of our flock in striving to be obedient to the Lord in this area and, in fact, we need to spend much time praying for

humility, wisdom, and gentleness before initiating any significant changes in our ministry focus. Then we need to carefully and incrementally introduce any changes, endeavoring to lead our people and not drive them. I am convinced the Lord yearns to see the church fulfill the mandate He gave us to set the captives free and to heal bruised hearts. Jesus said, "As the Father has sent Me, I also send you."²³

Supplement 1 - - SOME SCRIPTURAL FACTS ABOUT DEMONS

- Demons are stated to be angels who sinned and did not retain their original state.²⁴
- Demons show an intimate knowledge of the deity, authority, and power of Jesus Christ²⁵
- Demons still fear and obey the name of Jesus used in faith²⁶
- Mimicking God's structure, Satan has a kingdom,²⁷ and his demons are organized into principalities, powers, and world rulers²⁸

A person is said to be demonized when Satan, through his evil spirits, exercises partial control over one or more areas of a person's life.

Supplement 2 - - WHERE DO DEMONS COME FROM?

The church generally agrees that demons are fallen angels who joined Lucifer when he rebelled against the Lord. In Revelation 12:3, the Apostle John says "*a great red dragon (appeared in heaven) and his tail swept away a third of the stars of heaven and threw them to the earth.*" Thus, a third of God's angels became the servants of Satan, the fallen angels that are called demons or unclean spirits.

Supplement 3 - - WHAT ARE TYPICAL MARKS OF DEMONIC ACTIVITY?

Although the following problems make us suspect demonization, we can't be sure until we do ministry - so avoid jumping to conclusions:

- Tormenting thoughts, emotions, or attitudes
- Statements such as these may be indicators of demonic activity:
 - "A voice told me to do it."
 - "Something came over me and I seemed to lose my control."
 - "I blacked out and did something I don't remember doing."
- Such things as fear, depression, anxiety, rejection, bitterness, inner voices, and defiling thoughts can be marks of demonic activity. All evil spirits are unclean and the minds of many people are filled with thoughts and memories they hate but cannot stop.
- Compulsions and addictions

- Out of control behaviors may indicate demonic activity. Some examples include:
 - eating fear homosexuality
 - talking thoughts of suicide alcohol
 - sleeping anger drugs
 - lying pornography gambling
 - stealing perversion spouse or child abuse.

- Chronic sickness
- Disturbed family history
- Generational demonic activity may be present in some family histories, patterns or cycles:
 - mental or emotional problems divorce cult or occult activity
 - alcoholism or drugs accidents sickness
 - early death incest deformity
 - violence crime

Supplement 4 - -DOORS TO DEMONIC ACTIVITY: HOW DOES DEMONIZATION HAPPEN?

1. Involvement in idolatry, false religions, and occultism (See my teaching on the occult). Also included in this category would be certain forms of rock music, seeking spirit guides, chanting a mantra, involvement in martial arts, (we have had experience with each of these) channeling, psychic readings, etc.
2. Rejection in the womb, or rejection at birth and so forth.
3. Word Curses – curses spoken against the person or by the person against others, God, or self.
4. Strife and conflict at home: alcoholism, violence, physical and sexual abuse.
5. Trauma - such as accidents, and sexual assault.
6. Continual sinful habits such as sexual sins, gang involvement, crime, addictions, and violence.
7. Impartations from someone in authority.
 - Parents can permit or invite demonization of their child through satanism, witchcraft, or word curses.
 - Cult leaders, such as David Koresh or Adolph Hitler, can influence thier followers to become demonized.
8. Witchcraft involvement, or witchcraft curses against them
9. Inheritance (generational curses and familiar spirits).
10. Involvement with cults including Masonry and eastern religions. For an analysis of Masonry, cults, and eastern religions, see The Kingdom of the Cults by Walter Martin, or Cults and New Religions by John Ankerberg.

Supplement 5 - - INSIGHTS REGARDING TRAINING FOR DELIVERANCE MINISTRY

Steve Thompson points out that Jesus simply gave His twelve disciples authority and power over demons and diseases without any real instruction on how to use it.²⁹ (Although it needs to be said that it is possible that Jesus gave in-depth instruction that is not recorded in Scripture.) Contrast Jesus' method with most modern methods of training. Many of these emphasize detailed, step-by-step instructions on how to pray, how to bind the enemy or rebuke the sickness, how to build people's faith so they can receive healing, even "recipe" prayers to facilitate healing or deliverance. Jesus simply modeled healing and deliverance for His disciples, which is, I believe, the essence of discipleship. He then apparently sent them out without much or any instruction. By not giving them instructions, formulas, and recipes they were required to trust God and have faith in what Jesus had given them.

This, by the way, is exactly how God sent me (Glenn) into this ministry some 35 years ago. I received the ministry of deliverance in a totally unexpected way. First, demons were cast out of me. Then I received a vision that God was going to continue to heal me spiritually and emotionally and use me in this ministry to others. Immediately God started bringing people to me who needed inner healing and deliverance. I did not know how to do it and made many mistakes, but I started praying for help, studying the Bible in this area, learning from others, and God helped me to learn.

Church life today is more lecture hall instruction than training that "equips the saints for the work of ministry" out in the world. Steve Thompson says that in our Western model of discipleship we wrongly believe that God only releases power and spiritual authority to those whose character is already perfected. This obviously was not the case in Jesus' example. He valued people being healed and delivered and the gospel being preached. He also valued the disciples having godly character, but He was seemingly unaffected by the exposure of their character flaws. One reason is that giving them power and authority did not create pride, self-promotion, and selfish ambition, it only revealed what was already within them! Jesus knew what was in them, but giving them power and authority appears to have been part of His discipleship plan - to highlight and expose their flaws. Of course, Jesus also knows what is in us, and always has. So, our response to his gifts is for our enlightenment, not His. Our inappropriate reactions to His gifts do not surprise or inform him about our character but do inform or surprise us when we learn the truth about ourselves.

Endnotes

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| (1) Matthew 4:23-24
19:45, | (16) Matthew 21:12, Mark 11:15, Luke
John 2:13 |
| (2) See Luke 6:18 and 8:36, among others | (17) 1 Corinthians 3:16 |
| (3) Mark 3:14-15, Matthew 10:1, Luke 9:1-2 | (18) Luke 11:24-26 |
| (4) Luke 10:1-20 | (19) <u>Morning Star Journal</u> , Vol 13, No. 2 |
| (5) Mark 16:15-18 | (20) Hosea 4:6 |
| (6) Acs 5:16 | (21) Proverbs 29:25 |
| (7) Acts 5:42 | (22) Matthew 15:6 |
| (8) Acts 3:6, 5:16, 6:8, 8:5, among others | |

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| (9) Luke 4:33-35 | (23) John 20:21 |
| (10) John Wimber was the founder of the Vineyard Fellowship of Churches | (24) Luke 10:18 |
| (11) Mark 3:18, 16:17, Luke 9:1, 10:9-17 | (25) Mark 1:24, 3:11, 5:7, Luke 4:41 |
| (12) Matthew 28:20, Mark 16:17-18, John 14:12
Acts 5:16 | (26) Mark 16:17, Acts 16:18 |
| (13) <u>Healing Through Deliverance</u> , Vol 1, The Biblical Basis, Pages 295-296 | (27) Mark 3:24 |
| (14) Psalm 51:10-12 | (28) Ephesians 6:12 |
| (15) <u>Charisma</u> , March, 2003 | (29) Luke 9:1-6, 10:1-20 |
| | (30) Luke 10:18 |

CASTING OUT DEMONS.

When helping oppressed people, we should avoid assuming that the problem we are dealing with in a person is only physical, or emotional, or spiritual, or demonic. We usually encounter some combination of these, and **an important principle I have learned from Charles Kraft is to get rid of the garbage first whenever possible and then the "rats will flee" or be easily confronted. The "garbage" in a person's life can be the bad fruit covered in previous chapters: unforgiveness, bitterness, judgments, wounding, trauma, ungodly soul-ties, word curses, witchcraft, and generational curses. So, after you minister to people and take them through the process of repentance from sin, forgiveness, breaking and renouncing curses, breaking soul-ties, then expelling demons is usually a very simple process.** I use the terms “deliverance” and “casting out demons” interchangeably.

A Few Things To Consider

- One person leads in the ministry, not several people speaking or hollering.
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- One person should take notes. It is very important to take notes while you are ministering. I usually take only the person's first name, then jot down notes so I don't forget something important when I start the ministry procedure.
- Keep your eyes open during prayers and ministry so you can see what is going on. The person's face might become flushed, he might fall out of his chair, he might start jerking or any number of manifestations and you need to see what is happening. The Bible says to “watch and pray.”

Suggested Steps of Ministry

1. Start with a time of prayer. Ask the Lord to guide you in the ministry. Ask Him to show your ministry team everything that is important to know as you minister to this person. Then have everyone be quiet and listen. Ask everyone, including the counselee, if they received any words or impressions during the quiet time. Pray a covering and protection of the blood of Christ over the person, over you, over the room, and over everyone in the church or in the house where you are doing the ministry.
2. Go through the interview and ministry process – see Chapter titled OUTLINE FOR COUNSELING.
3. If there are any questions that the counselee might have about what you are going to do as far as deliverance is concerned, explain to them that during the ministry time you will try to find out if a spirit has been a part of the problem and if so you will command it to go. Ask, “O.K.?” If they have any questions, answer them before you proceed.
4. It is helpful to maintain eye contact. When you do, you can see the spirit if it is manifesting, and you may have a revelation of its identity. Eye contact is extremely threatening to certain individuals, in which case you should not insist on it.
5. Usually, the last phase of the ministry is to lead the counselee to break generational curses and any other curses that you haven’t dealt with. This leads easily into casting out any spirits you have learned about during the interview or that you suspect may be present. I rarely know for sure if the person is being plagued by demonic spirits. I don’t have a strong gift of discerning spirits so, basically, the process of casting out demons for me is a fishing expedition to see what I can catch. Have the counselee repeat after you something like this: “In the name of the Lord Jesus Christ, and by the authority of the Cross, where He became a curse for us, I renounce and break all generational curses between myself and my father and mother, and my grandparents, to the 4th generation; and I break those curses from going down to my children and grandchildren.”
6. Without pausing, lead the person to say, “I command the spirits of rejection, fear, anger, self condemnation, immorality, suicide, infirmities, sicknesses, insanity, diabetes, (personalize the list based on your interview and on your discernment) to come out of me!”
7. I coach the counselee to breathe deeply and blow their breath out (or sometimes to cough) while I, along with the members of the team, repeatedly command the spirits to come out. Command quietly and firmly, without out-of-control emotions.. The breathing part is an action of faith on the part of the

counselee that facilitates the process. See further explanation at the end of this section in the paragraph titled BREATH.

8. If the counselee tries to help you by praying, speaking in tongues, or commanding spirits to come out, say, “No, please let us do this part. You just relax and keep breathing.” This is very important. If the person is talking it acts like a cork in a bottle and blocks the spirits from freely coming out.

9. What might happen during this time? A number of things, but usually it is not a highly charged process, by any means. Nor is it a lengthy process if you have dealt with all of the bad roots during the ministry time - perhaps 5 or 10 minutes. It can last much longer than that, however, if the Holy Spirit is dealing with deep issues in the person: deep wounds, deep sins, powerful demonic strongholds. The following list depicts some of the events that might happen during the ministry of deliverance. I want to emphasize that normally few of these manifestations will occur and it will be a brief process. Then again, any of the following may happen:

- A. After the team spends a few minutes commanding any spirits to come out, if nothing is visibly happening with the counselee, I ask them, “What’s happening? Do you feel anything going on inside? Are any thoughts or words coming to your mind?”
- B. Sometimes they might say they don’t sense anything happening. They might say that they feel peace or they feel light (in weight – because spirits have a heaviness about them. When spirits leave, the person feels a lightness). If they don’t volunteer this information, I ask them if they feel peace. If no one, and especially the counselee, feels that something more should be done at this time, we pray for their heart and finish the ministry with encouragement and instructions.
- C. On many occasions, there will be some sort of obvious manifestation. Examples or possible responses:
 - a. “I feel nauseated.” ”There is something in my throat.” ”I just got a headache.” ”I feel sleepy.” ”I feel fear.” Tell them to renounce that spirit, and continue commanding the spirit to leave.
 - b. Weeping. Weeping may indicate a spirit of grief or sadness, and/or this might be the manner in which the spirit is coming out. Be very gentle and comfort the person.
 - c. “I feel dizzy.” Very common. Many times I ask if they are feeling dizzy. Spirits are exiting through the head/mind. Say, “That’s good, we’re almost finished.” Lay your hand on his head and command spirits of confusion, mind-binding, darkness and dizziness to release his mind and to leave now! Then ask them if it has gone. If not, have them continue to breathe deeply as you command it to go until it leaves.
 - d. “My mouth/tongue/throat/face is numb or feels strange” and/or “My arms/hands/fingers are paralyzed/tingling/numb.” Ask if they have ever cursed anyone: parents/God/self. Or, if they have ever cursed their body/hands. Or, if they have used their hands in a sinful way. Usually the body part that is affected indicates some sinful use of that area in which demons have lodged. Have them repent/renounce that sin and commit their

tongue/arms/hands/genitals to the Lord. "Present your bodies a living sacrifice to God." (Romans 12:1) "The body is not made for immorality but for the Lord." (1 Corinthians 6:13)

- e. Immediate reaction of coughing, retching, or vomiting may occur. Sometimes this happens instantly and explosively, so we always try to have a wastebasket and Kleenex available.
- f. Words might come into the counselee's mind, or your mind, identifying the spirit: fear/hate/murder/suicide/cancer/grief. Have the counselee renounce that spirit and continue.
- g. Thoughts might come to the person threatening him or you, or challenging you. Ex.:
 - i. "It says it's not coming out and you can't make it leave" That is a lie! Jesus Christ has all authority and it has to go!
 - ii. "It says if I make it go it will kill me (or you)!" That is a lie! We belong to the Lord and He will protect us. Say, "I bind that lying spirit. Be quiet!"
- h. "I have a lot of pain in my chest." Ask about marijuana, tobacco, etc. Have them repent, renounce, cast out that spirit. A man who had a long term addiction to marijuana said, "The pain left and I felt as if a big breath came into my lungs."
- i. A name or phrase in a foreign language might come to the person. Ask, "What does that mean?"

10. Important: If there is an indication that demons are present but you can't seem to make any progress, I suggest that you bring the session to an end. I don't continue to command spirits to leave for hours. When I began to minister deliverance, I did this sometimes for 4 or 5 hours, but it wears everybody out and is not necessary. I say to the counselee and to the team, "We don't seem to be getting anywhere, let's stop and ask the Lord what is impeding the process." Then I ask the Lord to show us, to reveal to us what is the problem and I tell everybody to be quiet and listen. Follow the lead of the Spirit. If we can't hear anything from the Lord and the process shows no signs of coming to an end, I tell the person that we have done all we know to do for this time, encourage them, and end with prayer.

11. Demons usually come out with some physical manifestation: coughing, yawning, weeping, burping, vomiting, crying, shaking, dizziness. A man challenged me one time: "There doesn't need to be any physical manifestation. Jesus just cast the demons out and they instantly came out without any physical manifestation!" But that is not true. There were times when there is no report in Scripture about a physical manifestation, but on other occasions there were manifestations. For instance, Mark records Jesus' confrontation of a demonized man at the beginning of His public ministry as follows: *"And Jesus rebuked him, saying, Hush up (be muzzled, gagged), and come out of him! And the unclean spirit, throwing the man into convulsions and screeching with a loud voice, came out of him."* (Mark

1:25-26 AMP) So at times there were violent manifestations. If you will cross reference the occasions when Jesus cast demons out of someone, you will also find that at times one Gospel writer reported manifestations, while another reported the same deliverance without any mention of physical manifestations. For instance, regarding Jesus' ministry to the "epileptic" boy, it is reported in Matthew as follows: *"And Jesus rebuked the demon, and it came out of him, and the boy was cured instantly."* (Matthew 17:18 AMP) The same event is reported in Mark 9:25-26 in this way: *"But when Jesus noticed that a crowd came running together, He rebuked the unclean spirit, saying to it, You dumb and deaf spirit, I charge you to come out of him and never go into him again. And after giving a (hoarse, clamoring, fear-stricken) shriek of anguish and convulsing him terribly, it came out, and the boy lay (pale and motionless) like a corpse, so that many of them said, He is dead."* (Mark 9:25-26 AMP) The inference seems to be that it was not important to the Holy Spirit to report all the details of a ministry experience. And an exegetical principle is that one cannot argue from silence. There are many occasions in the casting out of demons when there are no physical manifestations. However, that is not the case in all deliverance sessions. We cannot program what is going to happen or what is not going to happen during a time of ministry. We need to go with the flow and not be deterred by any unusual manifestations or by a lack of manifestations.

12. If something that seems totally inappropriate starts to happen – cursing, threats of physical violence, etc. – say: "I bind you, spirit of blasphemy, or violence or _____, be quiet, or be still, in the name of the Lord Jesus Christ!" This is certainly not a common occurrence.

13. The book, Healing Through Deliverance, Volume II, by Peter Horrobin, is a manual for deliverance ministry based on the extensive experiences of hundreds of counselors over a period of many years. These counselors are part of Ellel Ministries based in the United Kingdom. The following list provides some ways demonic spirits may leave a person.

EXIT ROUTES OF DEMONS

The exit route of demons sometimes can be indicative of the way the demons came in. When the demons are cast out they generally leave in one of the following ways:

- A. Lift off with no obvious manifestations
- B. Through the throat and mouth (occasionally nose) with deep yawning, burping, coughing, vomiting, choking, breathing, etc.
- C. Through the eyes – the eyelids sometimes flick noticeably during deliverance of demons that have come in through the eyes
- D. Through the ears
- E. Off the top of the head
- F. Through the hands and fingertips
- G. Through the feet and toes
- H. Through the sexual orifices

I. Through the back passage

NOTE: With regard to “f” above, many times people complain of pain or tingling in their fingertips during the course of deliverance. If the spirits do not leave quickly, I hold each of their hands in turn with my hand, my fingers on top and thumb below their fingers, and flick outward as if I am removing water from their hands while commanding spirits to go. This seems to immediately cause the pain and presumed spirits behind the pain to go.

14. Sometimes I feel that the situation calls for more firmness, based on the interview, on past experience and on the gift of discernment. I might ask the person to cough into a Kleenex (see BREATH at the end of this section) Sometimes people are double-minded about wanting to be free. They may have leaned on a spirit most all their life, it may be the only “friend” they felt they had, and they may be afraid to give it up. You can explain to them how you discern the situation and how that spirit is not really their friend. You can’t make this decision for them and you should not be authoritarian, but you can challenge them in love: "Do you want this spirit to come out of you? This is a very serious matter! You have to be violent with this thing." During pauses in the battle, ask the person "What's happening? What do you feel? Do you hear any voices?"

15. When is it over?

- The person might say, “It’s gone, I’m free!”
- They will feel peace, light, pain is gone.
- They may start laughing and rejoicing.
- You will have a discernment that it is gone.
- They may start weeping. Comfort them quietly and ask if they feel peace.
- Sometimes you can’t be sure, it’s inconclusive.

Breath

This part about the breathing or coughing is not mentioned or prescribed in Scripture. It is simply an action of faith by the person and seems to facilitate the process. Neither can one find in Scripture that people were ever invited to come to the front after hearing a sermon to publicly accept Christ as their Savior, but the church has found that this is an action of faith that seems to facilitate the process.

There is some Scriptural basis for this prescribed action but certainly not in the way that I am describing here. “Spirit” in Hebrew is “ruach”, and part of the meaning is breath. “God breathed into Adam the breath of life.” In Greek “spirit” is “pneuma” and again part of the meaning is breath or wind. Jesus breathed on them and said, “Receive the Holy Spirit” and at Pentecost the Holy Spirit came as a mighty wind. Demonic spirits also come out many times in an expulsion of breath.

Follow-Up

1. Close with prayers for healing of the person's heart and for physical healing if needed.
2. Assure them of God's forgiveness.
3. Exhort them to stand against temptation: "Go and sin no more", resist anger, accusation, fear, voices, etc., and "avoid evil companions."
4. Habits and structures must be overcome. If a person has had an addiction to alcohol or a sexual addiction, they have depended on that habit for comfort and for reward. They have to repent, resist that sin, and break that demonic habit. In addition to cutting the bad roots and casting out the demons, then they have to "suffer in the flesh"(4), they have to "crucify the flesh"(5), and break this evil habit.
5. Spiritual disciplines are essential: fellowship, Scripture, prayer, service, obedience, small groups, and being part of a loving Scriptural church. If the person refuses to exercise discipline, they are not likely to stay delivered.
6. If possible, call or go by to check up on them in a few days.
7. Be friendly and normal when you see them. (Some people are afraid they have revealed too much and that others will look down on them/reject them.)
8. Urge them to be accountable: check-ups, small group, on-going counseling.

Supplement 1 - - UNWISE AND HARMFUL PRACTICES IN DELIVERANCE

1. Calling attitudes and emotions demons. For example, anger, lust, fear, and jealousy are not demons; they are flesh. Flesh is not to be cast out but put to death on the cross. But there can be a demon of anger, lust, fear, or jealousy attached to and feeding on the bad emotion, and you can't crucify a demon – it has to be cast out.
2. Commanding demons to name themselves. Jesus did this on only one occasion (reported in Mark 5:9 and Luke 8:30), while many times He commanded them to be still.¹ There are different models in regard to commanding demons to name themselves. Charles Kraft says, "Yes". John Sandford says, "No". We don't usually do this anymore. It doesn't seem to be the method that God leads us to do. However God leads you in this regard is right for you.
3. Shouting and posturing. Demons are not hard of hearing, not even deaf and dumb spirits. They submit to the name of Jesus.

4. Reviling Satan in deliverance sessions. Jude 9 says, “Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, ‘The Lord rebuke you!’”
5. No "lone rangers." That is to say that you shouldn't try to do this ministry alone. Always work with two or more and it is best to be trained before starting out by receiving some basic teaching and by sitting in during ministry sessions and observing the process. God, however, may thrust you into a situation where you are called upon to minister before you feel that you are ready. His heart is to set the captives free. Pray, and go for it!
6. No shaking, no hitting, no verbal violence. This seems obvious and yet recently in a nearby city a church was sued because people, while casting out demons, tried to shake them out and they hurt the person who had to go to the hospital. This is absolutely unnecessary.
7. Disallowing women in this ministry. ("Those who believe" includes women.)
8. The idea that there must be a physical manifestation. Not so.
9. Must be inside a church building. Not so.
10. Must be by an ordained or specially gifted person. Not so.
11. Deliverance always involves a big fight. Not so. Usually it is very quick and a gentle experience.
12. You can't minister to non-Christians. Not so. We minister to them but first we try to lead them to Christ. If the “house” is not "filled" with Christ, the spirits will return. Jesus taught, “When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, ‘I will return to my house from which I came.’”²
13. Fear of touching the person while you are ministering. Sometimes people are afraid of transference of spirits if they touch the person, but there is no problem with touching the person appropriately during ministry.
14. Deliverance is always a one-shot deal. Not so.
 - a. In cases of severe demonization and wounding, for instance, caused by Satanic ritual sexual abuse, be gentle and loving. Healing and deliverance, in these severe cases, normally takes several sessions. I suggest "The 7 steps to freedom" in The Bondage Breaker by Neal Anderson. Don't go into a marathon session, pounding away at the demons.
 - b. Even in Jesus' ministry there were times when it was apparently a process. In Mark 5:1-20, the report of Jesus' ministry to the demonized man of Gadera who ran around naked among the tombs, Verse 20 says, “For He said to him, ‘Come out of the man, unclean spirit!’” The footnote in the NKJV

Study Bible says, "The Greek tense behind 'He said' indicates that Jesus had been repeatedly ordering the unclean spirit to leave." In the account of the ministry to the "epileptic" boy, Mark 9:14-29, in Verse 29 Jesus said, "This kind can come out by nothing but prayer and fasting," which is, of course, a process..

15. Usually, we try not to do this ministry in front of the congregation, children, or strangers. However, Jesus was never bashful about doing this ministry in front of other people. You never find one example where He cast out demons when he called the person off by himself, so let the Spirit guide you in this decision.

16. In regard to ministering deliverance to children, sometimes, we have had success in casting demons out of children and sometimes not, even though there was a group of mature Christians involved in the ministry. Some of the instances of failure involved children who had been terribly abused and abandoned by their parents, and/or there had been deep involvement by the parents or ancestors in Satanism or witchcraft. Hard cases include children, and adults, who had been victimized by Satanic Ritual Abuse. Suggestions when ministering to children:

- a. Get on a physical level with the child by sitting down or squatting next to them.
- b. Speak in a gentle tone. Don't speak gruffly and make them afraid.
- c. You can speak to demons of fear, abuse, or whatever, as long as you speak in a soft voice and smile at the child.
- d. I believe the parents or others should practice soaking prayer when the child is asleep in these severe situations.
- e. Always have one or both parents or guardians present when you minister to children.
- f. See Chapter titled MINISTERING TO DEEPLY TROUBLED CHILDREN.

17. Some people ask, "Can I cast demons out of my brother, child, or someone from a distance?" Derek Prince had a wonderful answer to this question. He said, "Yes, you can do anything if you have faith enough to do it." Remember that Jesus, on at least one occasion, from a distance cast a demon out of the child of the Syro-Phoenician woman who came to Him and was begging Him to deliver her child.³ If you have faith enough for it, you can pray, you can try. I heard the impressive testimony of a woman who told me that she had been healed\delivered at a distance through the prayers of her mother.

Supplement 2 - - WHY SOME PEOPLE ARE NOT DELIVERED FROM DEMONS

Derek Prince has an excellent list on why some people are not delivered from demons. I have interspersed a little commentary.

1. Lack of repentance. The person must desire to be free of addictions, of pornography, of whatever their sin is in this area. They must choose to repent and turn away from this sin, cut the bad roots, and have demons cast out if they are demonized. Mark 1:15 is a demonstration of the necessity of repentance.

2. Lack of desperation. Derek Prince said that in some cases he said to a person, "I can't cast these demons out of you today. You are not desperate enough." This is a life and death struggle.
3. Wrong motives. James 4:3, they might want deliverance to be rid of the inconvenience and the problems of the demons. They might even want attention from others; but their heart is not right toward God.
4. Failure to break with the occult. If they are not willing to renounce and break with all occultic practices and to get rid of their occultic paraphernalia that goes along with it, they are not going to be delivered. We have had cases where people refused to break with the occult and the demons came back and they were worse off afterward than they were before.
5. Failure to sever binding or soulish relations with family, with friends, with cults, with gangs, with blood pacts, and so forth. Sometimes it is very difficult, very painful, for people because family members are against their being free. Some of their ungodly friends are set against them being freed. Are they willing to break these relationships, if necessary, in order to be free? I advise them, "You don't have to leave your friends. Invite them to go with you to Bible study and small group meetings and to church services. Let them make the decision."
6. A curse not broken. Many times when we have been trying to deliver someone we were not able to complete it until we discovered the generational curse, or the witchcraft, or the curse put on the person by his parents, or by someone in witchcraft, or the self-curses he spoke on himself. You have to ask God to help you to stir up the person's memory, to give a word of knowledge, and have him forgive the person and renounce and break curses for him to be free. If he has been involved in any kind of a blood pact, even in playing as a child, or if it was a Satanic blood pact, those have to be specifically renounced and broken. Blood pacts have great power over people spiritually.
7. A specific sin that needs to be confessed. Derek Prince said that with one lady, she could not be delivered and finally he had a word of knowledge that she had had an abortion. He asked her if this was true and she said, "Yes." He said, "You must confess that, confess it as murder, and repent of it and renounce it. God forgives you but you need to confess your sins in order to be cleansed and forgiven." And, again, we have had many cases where people had some hidden sin that they really did not want to confess in front of us and we could not bring them freedom until that was finally confessed, repented of, and renounced.
8. No water baptism. Water baptism does not save us but it completes our salvation because it is an act of obedience. It is a public testimony, it is commanded by Jesus, and we need to find out when we are having problems in delivering people if they have had a water baptism. They need to do this in obedience.

9. The person is not willing to forgive someone. On one trip to Mexico, a man we were trying to help refused to forgive his wife. He had sinned against her and his family in many ways; and she had forgiven him, but she had done something in the past and he wouldn't forgive her. Everything came to a stop.

10. Again, I want to repeat: they have to choose to be part of a church, part of a fellowship, have accountability, use spiritual disciplines. If they are not going to be obedient to Christ and do these things, they are probably not going to keep their deliverance.

11. They are part of a larger battle. That is to say, this person you are praying with may be the key person to bringing salvation to his whole family, or to a church, or some group, or a village, or some group of friends, or a group of people, or a larger community. There can be furious resistance by the enemy because the enemy knows that if this person is delivered and freed and comes to Christ in a powerful way that he is going to be a key that whole group coming to Christ. So you may not understand why you are having such a battle freeing this person, but he might be an absolutely essential person to bring to Christ and to freedom.

Endnotes

- (1) Mark 1:24, Luke 4:35
- (2) Luke 11:24
- (3) Mark 7:24